TEACHINGS AND APPEALS IN CHURCHES. UR. BEECHER ON THE EASENESS OF INGRATITUDE-BISHOP JAGGER PREACHES ABOUT SINS OF OMIS-SIGN-SEEMONS BY DR. CROSBY, DR. TIFFANY,

DR. AUMITAGE AND OTHERS. Mr. Beecher, before his sermon yesterday morning, spoke in an interesting way of what the Fisk University Singers had done. The subject of the sermon was the Baseness of Ingratitude, . Bishop Jagger, of Southern Onio, preached in the Church of the Holy Trinity on Sins of Omission. Dr. Crosby's morning theme was Parity. Dr. Tiffany, in St. Paul's M. E. Church, spoke of God's Promises to the Church. Dr. Armitage, in the Fifth Avenue Baptist Church, last evening considered the Day of Small Things. and Dr. Newton, at the Anthon Memorial Church, took up the subject of Honor. Mr. Collyer preached

# THE BASENESS OF INGRATITUDE.

The Kev. Henry Ward Leecher, at Plymouth Church (Congregational). The Fisk University Jubilee Singers, who recently returned from Europe, attended the morning service at Plymouth Church yesterday, and occupied seats in front of the platform. At the close of the serfollowing words: "You will recollect, my friends, that long years are this platform not only resounded with the doctrines of liberty, but that some of the most mem. able services of this church secured the redemption old days when Abolitionism was hateful, upon this plat audience in unwoated measure. We have redeemed and was convulsed by the secret poison of slavery this caurch stood a faithful witness of the doctrine of and it was still a question whether black men and women might walk with white tolks, and ride in the domnibus, and sit in churches unrebuked, there band of singers from Tennessee. They were striving by singing to rate a fund to educate themselves. This was the first church that took them by the hand and gave them such publicity and such revenue as laid ments which make me very happy. These singers have sing on, rejoicing from day to day. They sang through New England and the Western States and the Middle States; and, crossing the sea, they sang before the crowned Queen, and in the halls of the nobles. They went to France and sang there, and they sang in Germany, and the weeping King of Germany was moved to the very depths by the pathos of their song. I was privileged last Spring to stand in Nashville, in the great Semmary building there. Those hymns which they had learned in the bondage of slavery on the plantation, and which had turned from notes of sorrow into concrete form and had up as so many bricks in that magnificent college building, than which there is not a finer on the Con-

ployed, in the providence of God.

building, than which indeed in the sung it up. Another is soon to be put up, partly by their contributions and parily by an eminent milanthropist who rejoices in Heaven that his bequests and benefactions are thus emi-

leaven that his bequests and henefactions are this employed, in the providence of God.

"This band is with us to-day; and if there is any place
where they have a right to stand because they have
been remuted from bondage, and because they have
been remuted from bondage, and because they have
and an advocate—if there is any place where they have
and an advocate—if there is any place where they have
and an advocate—if there is any place where they have
and an advocate—if there is any place where they
have and where on place is testimory has been given.

They have consented to sing one or two of their hymnilisted of our closing hymn. Next Monday week they
were they have a related to the platform and
sing two hymns, which received the close attention of
like large concregation.

The plane contributed as unche any of the
fen lepers. Many of the miracles of Christ, he said,
were dramas. They contributed as unche any of the
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fen lepers. Many of the miracles of christ, he said,
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fen lepers. Many of the miracles, between those
of Unrits and those of supersition; that those of
of unched the proposition of the production of an impression, kingdose, hencefeesing, on the comthorn benevolence prompted Him. This miracle of
cleaning the lepers ware restret than sinus any of the
miracles from the produced is concerned;
but there were some circumstances connected with this

The lepers were separated both by the produced of
the poople and by their laws from society and intercourse except with themselves. The disease was not in
feedanting the lepers apart to remain as a preparation
as it became more circumstances connected with this

The lepers were separated both by the produced of
the propose of prompted him. This miracle of
cleaning the lepers apart to remain as a prepar

They cred to Christ from afar off, "Have mercy upon me." It was the duty of the ieper when thought he was healed to go to the priest so that he might declare him healed. So Christ said, "Go, show yourselves to the pricests," and nine went and the came heal.

On the pricests," and nine went and the came heal.

Cutting rebuke to the spiritual pride of the top-leavy Jew-came back, and he was a Samaritan. A bamaritan was almost as the desired in the pricests, and he was a Samaritan. A bamaritan was almost as the was samaritan. A bamaritan was almost as the desired, they may have had such repture in their new sensations, and been so overwhelmed at the thought of the mew life, that the rush of these feelings owners, but it cannot excuse the one word of thanksering to limit when had done them such a service. This interatitude struck Jesus, who knew what was in men and had suffered at the hands of men.

What is grantude and what is ingratitude? Gratitude is the correlative of benevolence. The great law of human being is to confer gratitude on almost force of confer in the confer in the conference of t

Fickleness and suallowness in men's natures prevent gratitude. The bottom is reached when one uses the kindnesses conferred on him to trade on them. They all ne of scif-serving by means of benefactions on the part of great natures. This is a lumble initation of Judas. The grossest, the lowest, the most vulgar and despicable form of ingratitude is to trade on the kindnesses of mother. Is any crime so base as the crime sgaust favor and kindness!

The chigations to his parents no man can measure. Their layers, like God', are new every morning and fresh every moment. The mother far outstrips the father. We not to the child that grows up to disregard his mother. He is a culprit, and under the Mosaic code the child that struck his mother was slain. Gratitude should be shown toward nurses and maiden sisters, who befriend children, and also toward teachers. Although our teachers may be lean and bloodless, the services of a faithful teacher to children and young men should never be foraction as long as the heart beats. Teaching should be ranked as the most honorable profession. The mid-stry and the law are not higher. The day has got to come when there shall be such honor on this profession and such ample compensation that men and wemen may dedicate their lives to teaching the young.

Every man ouzist to have a panth-on—a chapel in his soul where he shall get together all the gods who have favored him among men, and revive the memories of those who have been greatly his benefactors. I expect to see Homer and Plato and Socrates hereafter. If I don't see them I won't see you. No man who has dene creat service for his kind on earth—not one shall be foraction or left out of God; and I shall any something of my sense of obligation fothem. I walked into the great white Cathedral in New York recently and looked into its heautiful nate and it has alras one, by one, and although I am not a Romen is and couldn't be made one—not it I was ground to flair and kneaded up again—I realized what that courred has done; and may my right h

#### CLOUDS OF WITNESSES AROUND US. The Rev. A. B. Simpson, in the Thirteenth Street Presbylerian Church.

The Rev. A. B. Simpson preached in the Presbyterian Church, Therteenthest, yestermy morning, taking for his text Hebrews xii, i. "Wherefore seeing we also are compassed about with so great a cloud of comparing the race of the Christian to that in the Olympic games of ancient Greece; referring to the aider

was the religion of Christ. Men could not expect to glid-into the peaceful haven without pulling an oar or making an effort. Christians could not expect to be transported to the skies without first striving to raise themselves on earth. The Christian life kindled in our souls the highest hopes and aspirations which if not asted, would result in discouragement and ultimate de feat in the race before us. There were many difficulties to be overcome. Those little bits of jewelled glass that

#### THE GREATNESS OF SMALL THINGS. The Rev. Thomas Armitage, D. D., at the Fifth Avenue Baptist Church.

The Rev. Dr. Armitage preached at the Fifth Avenue Baptist Church last evening, taking his text from Zeebariah iv. 10: "Who bath despised the day of small things " In answer to this, he said: No truly great mind, no man of forethought and practical habit—things of small beginning commend themselves to such minds; they recognize therein the law of God, because there are no large things till there has been a because there are no large things till there has been a day of small beginnings. This law is apparent everywhere. Whence sprang the forests of oak which belt our continent? There must have been a time when they were all lodged within the narrow confines of a single scoru. It was buried in some germinal form, struck upward its stem until growth and maturity perfected it, when the breezes of heaven scattered lits productions to the four winds. So of the rivers which sweep through all lands—each has its spring in some secret spot which the palm of a child's hand may cover. The Apostle James says, "Behold how great a matter a little fire kindleth"; and with his terseness and point he brings out this doctrine by many forefole illustrations. This law of God is illustrated as it runs through the course of sacred and profane history. Tanks of Sir Isaac Newton arguing the law of gravitation from the accidental fail of an apple, whereby the discoveries of all modern sciences have been facilitated and enforced. Think of the escape of the child John Wesley from the window of the burning parsonage, and the immense work that God wrought through his hands in after years. William Cary leaned over his last day by day to eurn an honest crust; but while he tolled his heart yearned for the salvation of a world, and he planned its conquest by missionary sacridee. Two young Germans were overtaken by a thunder-storm; they took shelter under a tree; one of them was killed on the spot by the electric fluid—the other, Martin Luther, became alarmed for his salvation, and passed from under the branches of that tree to rock the nations of Europe by a moral revolution. Alexandar the Great pushed his way, in Asia in pursuit of the King of Persia; but, impatient with the heat, be three himself his other which have been overwhelmed. That incident founded that from the imb of a forbidden tree an apple pinoked with that great to bathe, superinduced a fever and kept his couch for three days. He then pushed ble ward of burushes; It touched the hea day of small beginnings. This law is apparent every-where. Whence sprang the forests of oak which belt

# HUNGER FOR THE BREAD OF LIFE.

Irr. Barbour, of Yale College, at the Collegiate Church The Rev. Dr. William M. Barbour, of Yale College, preached in the Collegiate Reformed Church, at Fifth-ave. and Forty-eighth-st., yesterday morning. The text was John vi. 35: "And Jesus said to them. I am the bread of life."

These words have no equal in human speech, said the preacher. Jesus had been followed by a multitude that was drawn not by faith, but by hope. One would think that such an expression, together with the words that followed it, would have alone carried these people to Him in spirit. But this was not the case; on the contrary, they strove with Him and sought to obtain the reason for that which He had said. It seemed a strange doctrive to them. But it is a common truth a strange doctrive to them. But it is a common truth book for men in all positions of life. Its grandeur, vastlar's a chet that is uppayable.

Pride and conscience together often make a kind of 
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this is absolutely unknowable, and you have not met the hanger within him; rather have you increased it. In his conscience and sense of a fliness of things man realizes that he is a living being, and will not thus be satisfied. I ask those who have read many books, those who know mankind, if this ig not like the hunger of our bodies—a hunger felt by him who has wandered all the day through forests and at hight still floats nothing to eat? A great outery from humanity is the hunger arising from sin. "I spend my money for that which is not bread. I eat but I am not fed." Such are the cries that we hear to-day. It is a hunger for peace with God. "Satisfied." is the only cry of those who have beheld the cross.

## GOD'S PROMISES TO THE CHURCH. The Rev. Dr. O. H. Tiffany, at St. Paul's Methodist Episcopal Church.

The Ray. Dr. Tiffany preached yesterday The Rev. Dr. Tillany preached yesternay morning, in 8t. Paul's Methodist Episcopial Church, from Psalm exxxii. 13-13: "For the Lord hath chosen Zion; He hata desired it for His habitation. This is My rest forever; here will I dwell; for I have deserved it. I will abundantly bless her provision; I will satisfy the poor with bread. I will also clothe the prests with salvation; and her saints shall shout alond for loy. There will I make the horn of David to bud; I for joy. There will I make the horn of David to bud: 1 have ordained a lamp for mine anointed. His enemies will I clothe with shame ; but upon Himself shall His crown flourish."

crown floorish."

The preacher said that the text contained material for the specific themes and he regretted that he was not in that physical condition which would enable him with confidence to deal with them all. The statements in the text were God's specific and distinct promises. The loy of the whole earth in ancient days centred in Mount Zion: It was the place of God's revealing; it was the appendict place of much of his work; it was the nome of the Ark, and it was the location of the temple for God's permanent worship. In the lapse of ome Mount Zion came to be the central point of all religious the god's permanent worship. In the lapse of ome Mount Zion came to be the central point of all religious the god's permanent worship. In the lapse of ome Mount Zion came to be the central point of all religious theorem and the promises made to the ancient city of God, of the nermanence, growth and power of the Caurch have become the property of the church of the present day. The name of Zion is symbolic of God's presence. The preacher preceded to examine the specific promises contained in the text. The coolee of Zion was at once a pickge of God's interest in the Caurch and of His work in its preservation. It was His carnest desire that this chiefe should be recognized and conserved. It was His will and purpose linked together with His desire. He put Himself into the work and wrought His desire. He put Himself into the work and wrought His own being into the very flores of its life, thereby vianizing it into eternal existence. "Tile is my reat." It was his Sabbath, His charch. When we enter into His reat we become members of his church. We are there with Him in His rest. When the tells us that here He will dwell ferever. He promises perpetuity. The earth and the Heavens above are to be rolled up and cast away as a wornout earner, but the Church weak on the church will remain.

"I will satisfy the poor with bread." The masses always have been and slaways must be the poor, and where the remains the great masses of th

# POSSIBILITIES OF FAITH. The Rev. Dr. J. P. Newman, at the Central Methodist Church.

day at the Central Method:st Episcopal Church, at Four-teenth st. and Seventh-ave., on the "Possibilities of

It is a supplement to reason, and no person can tain greatness without it. Infidel selectists do not along without it. Man needs such a supplement; that is wanted to-day for a talisman is the phrase, "I

# CONTEMPLATION OF PURITY.

Dr. Crosby, at the Fourth Avenue Presbyterian Church.
The Rev. Howard Crosby, D. D., preached at the Fourth Avenue Presbyterian Church yesterday forenoon, taking for his text Matthew v. 8: "Biessed are the pure in heart, for they shall see God."

It is one thing to describe the way of salvation, he said, and another thing to describe the character of the saved. In the Sermon on the Mount there was no description of the way of salvation. It is too often that God's redeemed ones, if they read this sermon, feel that they are far from having some of the conditions that are deineased. It is important to bear in mind this Sermon on the Mount, so that we shall not be so liable to fail into error. A view of perfection is no guide to the siner; it is only a guide to the saint. A siner needs to be taught that only faith and repentance are the ways to God. It is common for people to noint to the Sermon on the Mount, and say. "That's my religion?" When a man points to a moral life as his religion, you may make up your mind that he is really far below the moral standard. When you talk with one of these men who is going to be saved by a moral standard, he will invariably slide away from this moral standard, he will invariably slide away from this moral standard theory, and say, "Well, God only expects us to live as best we can." Such is the looseness of the theology of the worldly man. The revealed works of God show that we cannot attain the perfect moral standard. Where, then, are these men who point to the Sermon on the Mount as their religion? Purity in heart means abstimence from contaminating evils, a shrinking of the soul from consenting to any injurity in heart means abstimence from contaminating evils, a shrinking of the soul from consenting to any injurity, whether in action or thought. The man who sees injurity and has not indignation against it is not pure in heart. The man who abstains from an inquitous act because be is afraid of being punished, is not pure in heart. Commission as a standard ready to yield here and there to a little sin which may give hem some little advantage ever their neighbors, but cellement by a little delineated. It is important to bear in mind this Sermor pure. The mass of mankind are ready to yield here son there to a little sin which may give them some little advantage ever their neighbors, but delifement by a little sin leads to many more. Many of the world's new papers are full of cheap morally and people are wont to go to them for moral instruction. One who sees God in purity of heart, sees Him in all that is good and true, in his prosperity and in a spirit of delight. One who thus sees God is a power for the great future.

# SELF-RESPECT AND HONOR.

Dr. Newton, at the Anthon Memorial Church.
The Rev. Dr. Heber Newton preached in the Anthon Memorial Church last evening on "Honor." His text was from Romans, it., 6 and 7: will render to every man according to his deeds. To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life."

This, said the preacher, is one of the passages in which St. Paul displayed his knowledge of the peculiar characteristics of Grecian society. No one but one deeply read in Grecian literature could have spoken thus. The Grecians had devoted themselves to the culture of a noble manifness of body and mind, and it is not surprising that among such a people that peculiar conscience of high among such a people that peculiar conscience of high breeding should manifest itself. The Grecian, conscious of his nobility, respected himself, and had a noble pride in honor, which disdsined anything low. He carried the signs of what Aristotle well called high-mindedness. He scorned to live on credit—borrowed money—and this principle might well be introduced into our present life. The preacher related several sneedotes of Roman virtue, and referred to the unwillingness of present day Christians to rive the ancients credit for their virtues. The secret of Christ's control of men was that he appealed to their self-respect.

The speaker appealed to young men to carry into their lives a delicate and subtle sense of self-respect and to sak themselves not what the church allows, not what custom sanctions, but what honor permits.

#### UNIVERSALITY OF THE BIBLE. The Res. Robert Collyer, at the Church of the Messiah

Robert Collyer, at the Church of the Messiah, last evening, preached from the Epistle of Paul to the Ephesians, v. 9: "The Fountain of the Spirit is in all goodness and righteonsness and truth." The theme of the discourse was the universality of the Bible in its application for the needs of men of all creeds.

In all the world, said the speaker, there is no such

book for men in all positions of life. Its grandeur, vast-ness and inclusiveness are wonderful. In it men of

Always there are these two sides. The reason, I think is because we don't search in the Bible for what we ought to find, but for what we want to find. We have an appetite, and we seek for food that will allay the amper. Indeed, it seems as if I had never met a man who didn't think that the Bible was made for man rather than that man was made for the Bible. I remember an old Scotch women who once said that if there was a three-cornered, cross-grained sour text her minister was always sure to find it. Another minister around the corner would find nothing except sweet thoughts or lessons for his sermons. Thus we have no right to say that the than is wrong who claims that the shield is gold rather than silver. We should be charitable to those who differ from us, and should not imitate the clergyman, who, after intening to a sermon by a preacher with whom he did not agree, prayed as follows: "O God, bless the brother who has preached what he calls the Gospel, and make his heart as soft as Thou hast made his head. Amen."

[Laughter.] We should allow for a difference in human mature, and should respect a man of noble life, even if he may proless a creed different from ours.

SINS OF OMISSION.
Ritchop Jagger, at the Church of the Holy Trinity Bishop T. A. Jagger, of Southern Ohio, reached yesterday morning to a large congregation h Forty-second-st. He took for his text the passages from Matthew xxv. 40 and 45. "Inasmuch as ye have done done it unto me," and "Inasmuch as ye did it not to one of the lenat of these ye did it not to me."
"I do not see," and the speaker, "how anyone who recognizes the authority of Christ can be in inferent to these words. If we consider the scene when the

hear the stern sentence, but we read in the indictmen no specific coarges. The test is not in the evil done no specific coarges. The test is not in the evil done, but in the good left unidone. The sentence, "ye did it not." tells the whole story. And this is a point that we outsit seriously to pender over.

"The question by ingsup the class of sins of which too little account is taken, but which on the last day will weigh as lead in the bulance—the sins of emission. We are too apt to regard outselves as free from sin, because we are blameless before men, because we never kill or steal, and out of this surings that deplorable negative spirit of Christianity which tends to make us neglecting is due partly to the fact that it is sanctioned by the end of the eighnon law, which only recontive sins of commission. It is true, too, that the law reflects the prevailing opinion of society, under which a good exterior wit pass current for rightnosses.

## A NOTED CASE RECALLED.

A DETECTIVE'S SUIT FOR SERVICES IN THE SHIELDS

A suit tried in the Brooklyn City Court reently before Judge McCue and a jury recalls the some ecutors began to settle the estate in the interest of the seven or eight children. Shortly after Mo the glory of God?" The preacher said in part:

There has been a conflict for ages between reason and faith, but there is no just ground for it. An effort is made on one hand to exait reason beyond measure, and on the other faith is exalted unreasonably. Reason is that power of the mind which distinguishes between truth and error. What comes into the mind through the imagination the creative faculties may combine into new forms. The results of mental operations are banded over to the judgment, and it is the province of the conscience to determine whether the judgment is right or wrong in its decision. I do not believe that the mind is composed of different departments, but that in its integrity it has the power of acting in different directions. All of our thoughts come from without. I am a disciple of John Locke, and believe that the mind of a new-born called is as blank as a piece of blank paper. There are some who believe that the mind and selective.

> He at the telephone: "My dear, I shall not home to lea." She: "Oh, you brute, I smell your nome to tea." She :

"Why am I made a sandwich ?" said young

# Situations Wanted -- Temaies.

A DVERTISEMENTS FOR THE NEW-YORK TRIBUNE WILL BE RECEIVED AT THE DP-TOWN OFFICES, J.o. 1,238 Broadway, oor Thirty-drist, or 308 West Ywenty-third-st, corner Elghinava; No. 92 East Fourteenth st, corner Union-square, 760 Third-ave, oor, Forty-seventh st, at the 16 ARLEM OFFICE, No. 2,251 Third-ave, cor, One-hundred-and Twenty-fourth-st, OHarlem Savings Bank Building, up to 8 p. m., at regular officerates.

A T MRS. LOWE'S GERMAN BUREAU, 131 AT the centre for French Help can be en-gaged Waiters, Cooks, Maids, Nurses; well recom-mended servants on hand of all mations, 602 6th ave., be-tween 35th and 36th ats. JACQUIN'S BUREAU.

A ny one wishing first-class colored help such as A Cooks Chamber madds, Wattresses, General Honseworkers and Watter men, with reference, will find them by applying at the EMPLOYMENT OFFICE, 213 West 35th st. near 7th-ave. Orders by mail promptly attended to.

A -Good Profestant servants. Bureau excel-lent coors, laund esses, chambermands, wastresses, nurses, houseworkers; tidy young ciris, cerman, Swedish, Scotch, Ensith), American and colored help; for city or country, and male help; moderate wages, At the PROTESTANT HOME SIGHTAU, 138 th ave. fourth house above 10th at, COLORED HELP FURNISHED. - Cooks, waiters, chambermaids, pris for general housework coachmen, gardeners, &c., at the COLORED MISSION, 136 West out hat.

COOK, WASH, IRON.—By German help; can cook, wash and from well; for city or country; good references. Can be seen at the PROTESTANT HOME BUREAU, 138 6th ave, 4th home above 10th at.

COOK.—Hotel or restaurant; by an American who theroughly under tands cooking in all branches; best reterences. Apply at CARPENTER'S, los oth ave, near oth st.

COOK.—In a private family; is an excellent bread, case and pastry baser; understands meats, soups, poultry and game; no objection to go a short distance in the country; has good city reference. 137 West blates.

COOK, CHAMBERMAID, &c.—By two very nest young women, together; one as cook, washer and troner, the other as chambermaid and wattress; both are thoroughly competent, and have unexceptionable city references. Apply at BEDELL'S. 340 44n ave. COOK.—By a first-clus, 340 th ave,

Cook.—By a first-clus French cook, who is
accustomed to get up dioner parties, soups; is also a
very good family cook and baker; heat veroal references,
call at JACQUIN'S BURKAU, 602 6th ave, between 35th
and 86th-ats.

COOKS.—By Protestant women; meats, soups, bread, blecuits, desserts, etc.; excellent cooks; for city or country; best of references. At the PROTESPANT HOME BURKEAU, 138 6th avec, fourth home above 10th at.

COOK.—By a first-class cook; will assist in washing; understands her work; best of references; wages moderate, 300 oth ave., between 22d and 23d ats., first floor. COOK.—By a first-class cook, who thoroughly

understands her business; is young, tidy, neat in appearance; has three years' reference from her last place; lady can be seen. Call at 602 6th-ave., bet 35th and 36th-ata. COOK. — By an excellent Scotch cook; knows how to bake bread, blacuit and descerts; is very neat about her kitchen, and well recommended from her last place; is qualified to fill any position in the cultivary department; city or country. Call 252 8th ave., near 18th st.

CHAMBERWORK and WAITRESSES, the PROTESTANT HOME BUREAU, 138 6th-ave, fourth bouse above 10th sa. CHAMBERMAID and WAITRESS .- By a O Protestant girl, very respectable and well recommended; competent to either capacity as chambernald or waltress; also understands all about children. 366 6th ave., between 23d and 24th sts.

CHAMBERWORK, HOUSEWORK, WAITress, &c.—By tidy, useful young girls for city or country; can do any kind of housework, and be generally useful,
low wages; good references. At the PROTESTANT
HOME BUREAU, 138 6th-ave., four doors above 10th st. CHAMBERMAID, &c.—A Swede girl, with several years' city references from one family, is a tidy chambermaid and competent wattrees: willing to assist with washing and froning it desired, wants a steady place that she can retain; will do all she can to picase; city or country, 292 6th-ave, near 18th-st.

FRENCH WOMAN wants sewing home by the day or week. 233 East 16th st., top floor. HOUSEKEEPER-In hotel or institution, etty or country.—By a respectable, intelligent American woman, age 25 years, with some experience; moderate wages only expected; best reference. Apply 108 6th-ave. HOUSEWORKER.—By a neat, tidy, intelligent young girl, will be generally useful in a family in any capacity; can do good cooking, and is a good washer end ironer; will give beat of recommendations; waged moderate. Can be seen at 350 6th ave., near 23d.st., lat floor.

HOUSEWORK.—By a neat, tidy, Welsh young Protestant girl, will be generally useful in a family in any capacity; can de good cooking and is a good washer and fromer, will give best of recommendations; wages moderate. Call at 292 6th-ave., near 18th-at.

LAUNDRESS.—By a first-class laundress with best city reference; families washing; can do ladies and gentlemen's clothes first class; good large place; no childred. 25t West 35th-st.

### Situations Wanted -- Females

AUNDRESS.—Competent laundress wants washing home; polishing, fluting; will go out; terms reasonable; best re erence. 204 East 44th st., 3d floor.

NURSE.—A young French girl wishes a place as nurse to grown children, and to do some chamler, work; can sew neaty and embroder; is not long in the country, and is willing to quit the city. Call at JACQUIN'S FRENCH BUREAU, 602 6th ave, and 35th-st.

NURSERY GOVERNESS OF LADY'S MAID.

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Dath room, stary also experience on the state-room, ag those greatest of all luxuries as a measure. The state-room, ag those greatest of all luxuries as a state room, ag those greatest of all luxuries as a state room, and light.

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